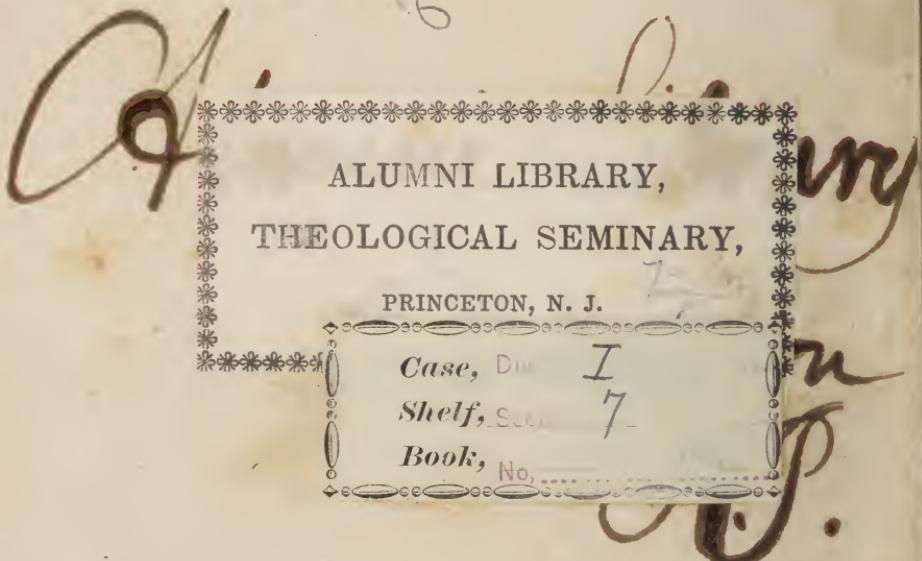


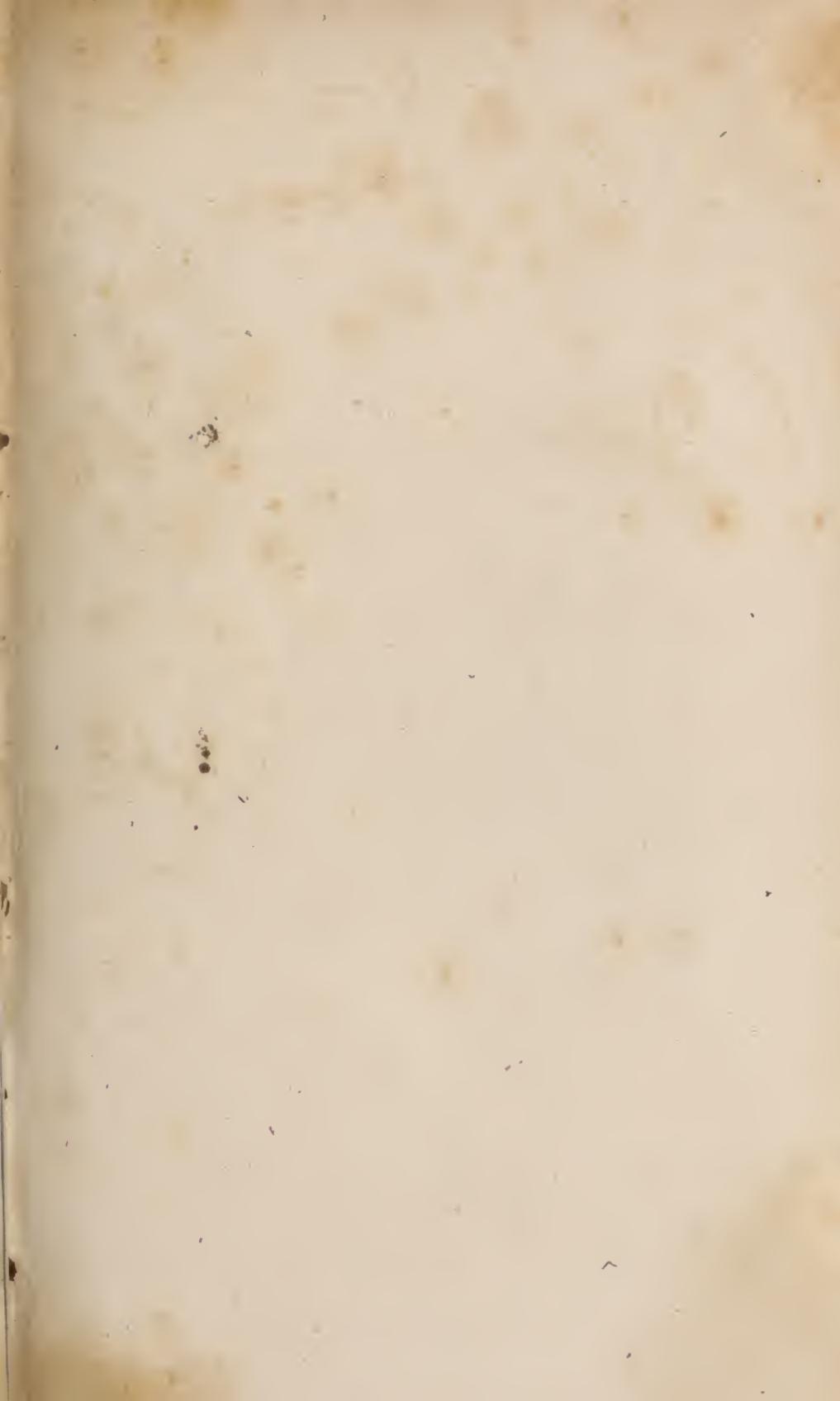
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View of the Colonial Settlement at Cape Montserado.



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COLONIZATION SOCIETY.

In the prosecution of any great design, exertions should not be vigorous merely, but systematic. The power for operation, must frequently be formed by the combination of lesser powers, or like the light and heat of the sun, it may be so scattered or expanded, as to require concentration before its activity and energy can be strikingly exhibited.

In our own country especially, when we consider its vast extent, and the character of its wealth, consisting not in a few immense fortunes, but in competency generally diffused, shall we perceive a necessity for rigid economy and method, and for the most skilful management in the collection and application of individual charities.

It is not a small number of splendid donations which are here to constitute the fund for any benevolent institution, but innumerable undistinguished contribu-

tions. But those who give little, must feel an interest in the proposed object, as well as those who give much; nor will they be less disposed to enquire whether their money has been received and judiciously and successfully applied. For the prosperity then, of an association which is entirely dependant for every movement, upon the free will offerings of such a community, a diffusion of knowledge, full and accurate, concerning its plans and operations, is indispensable. The heart of the system must be sustained in action by the animation and energy of the members. The members must be enlivened and invigorated by the pulsations of the heart. The Parent Institution must frequently announce to all its friends, its intentions, progress, necessities and hopes; the subordinate Societies must regularly render back their tribute of advice, encouragement

and pecuniary aid. It is not sufficient that these communications of intelligence from the one, and of assistance from the other, should be occasionally made, that this reciprocity of kind and appropriate acts should be left to casual circumstances, they must, to prove efficient, result from a mutually arranged and well ordered system. The members of such an institution, should consider the principles of their union as a sacred compact, which they stand pledged by their good faith, neither to neglect nor violate. The duties of membership are not the less serious because imposed only by conscience, nor disregard of them less culpable, because unsucceeded by penalty.

To effect its great object, the American Colonization Society, must, for the present, rely upon the aid of auxiliary institutions. From these it must derive its strength, and through these, act upon those high political Bodies, by whose ability and agency alone the design so well commenced, can be gloriously completed. The organization of an auxiliary society in each State of the union, to be sustained by the subordinate associations in the several counties or towns of the States, and to hold intimate communication with the Parent Institution would, we think, constitute the most extensive and efficient system of opera-

tion. These state societies perfectly familiar with the opinions and feelings of those by whom they are surrounded, having an interest in common with those whose support they solicit, might suit their proceedings to the publick condition and character, and exert a degree of influence which no distant institution could hope to acquire. The principle of division of labour, would thus be introduced into the management of this great cause, with the highest utility. Each member of the confederation (if we may call it such,) would be perfectly acquainted with his field for effort, and with the best means to render it productive, while the simplicity of the plan would prevent infinite perplexity, and an immense waste of time, expense, and strength.

But every man of reflection will perceive, that in the Parent Institution, must the *whole power of this system unite* ;—without this, harmony, consistency and energy cannot exist. Into the treasury of this Society, must be poured all the donations to its object, and under the superintendance, and by the decision of its Board of Managers, must they receive their final application.

This unity of action, will produce, both by obligations conferred, and confidence evinced, a spirit of vigilence and investigation among the Directors of the

Parent Society, and enable them to form their judgments with a complete knowledge of the whole work to be executed, of their progress, and of their means for its accomplishment, and to present to the publick full, accurate, and lucid statements concerning their plans, necessities, and success. The concentration of all the energies of this system, in the Parent Institution, will also conduce essentially to its vigour and despatch in business. With the Board at Washington, should be deposited not only money, but the thoughts and reflections of the judicious friends to African colonization throughout the land, so that this Body may proceed, not only with the combined powers, but with the accumulated wisdom of this great community. Lord Bacon never expressed a sentiment more just than the following: "There be three parts of business—the Preparation, the Debate or Examination, and the Perfection; whereof, if you look for despatch, let the middle only be the work of many, and the first and last the work of few"—without this truth held as a maxim, and practically exemplified in the proceedings of every society, promptness in executive duties is impossible. The movements of the machinery which ought to work majestically and harmoniously, will ever be jarring, irregular, and impeded. If the pow-

er is not directed to the centre, the harmony of the parts will be destroyed, and energy be vainly expended.

To wake up a spirit of interest in the cause of Africa, and to keep it active and alive, intelligence on every subject connected with the contemplated design, must be regularly sent forth over the whole country; and every decided and warm friend to the Colonization Society, must with ardour and perseverance, spread the influence of his sentiments and sympathies into the hearts of others, under the conviction which we trust will soon be entertained by every such individual, that duties are imposed on him by Heaven, of immense importance to the United States, to Africa, and to the world. When a spirit of concern for the prosperity of the American Colonization Society, life-giving and inspiring, is breathed through the whole mass of our population, when one principle brings into operation the strength of the nation to effect the high ends of this Institution, when the engines of government are set to work for this noble purpose of charity, inferiour to none ever conceived by the human mind, then shall we throw off the intolerable evil which oppresses us, and stand more admirable for our charity and magnanimity, than for all our sacred privileges and Republican honours.

EXTRACTS

FROM AN ACCOUNT OF THE NATIVE AFRICANS IN THE NEIGHBOURHOOD OF SIERRA LEONE, BY T. WINTERBOTTOM.

“THE government in Africa is in general monarchical, at least in name; for it must be acknowledged that in most cases the power of the aristocracy considerably overbalances that of the king, whose office is not hereditary, except, perhaps, in the Foola kingdom; and even there the rights of primogeniture are not much attended to, unless other circumstances give weight to the succession. Among the Timmanees and Bulloms, the crown remains in the same family, but the chief or head men of the country upon whom the election of a king depends, are at liberty to nominate a very distant branch of that family, should they think proper to do so. Indeed the honour of reigning, so much coveted in Europe, is very frequently rejected in Africa, on account of the expense attached to it, which sometimes greatly exceeds the revenues of the crown. The title of king, it must be confessed, is often too indiscriminately used. Europeans are apt to apply it even to such as enjoy little or no authority, except over the village in which they dwell; and many are called king, who do not possess above half a dozen small towns or villages.

Each town is generally under the jurisdiction of some elderly person, distinguished for his good sense and acquaintance with the laws of the country, who is called the *head man* ;* he settles every dispute which may happen among the inhabitants, and acts on their behalf in any meeting of the heads of the country where the general interest is debated upon. The veneration with which these old men are regarded by their family and immediate dependants, their respectable appearance, rendered still more striking by their hoary heads and venerable white beards, present to our minds a lively picture of the patriarchal age. The whole village indeed looks to him

* “The state of society in Africa, affords to any individual of superior knowledge and activity, ready means of raising himself to a state of wealth and power. Whoever can possess himself of a few slaves, may become the head of a town. Success in the cultivation of rice, or in the trade between Europeans on the coast and the natives of the interior, will enable him to increase the number of his domestic slaves, and consequently his strength and influence. Many free-men then seek his protection, and put themselves under his government. In this way some of the most considerable towns in the neighbourhood of Sierra Leone have arisen in a single generation.”

as a father, and they universally give him that title. To this cause it is probably owing that the Africans have been accused of selling their own children. The truth in this case can only be discovered by asking in the plainest manner, if the person whom they call father *made them*. A parent indeed has been frequently known to leave his child as a pledge for a debt he has contracted, but this is generally, if not always, done in the expectation of being able to redeem it in proper time. Bosman, who, though an author of much credit, does not appear willing to relate any thing which can militate against the traffic he was engaged in, yet says on this subject, "Not a few in our country fondly imagine that parents here sell their children, men their wives, and one brother the other. But those who think so deceive themselves; for this never happens on any account but that of necessity, or some great crime." Instances, however, have occurred within my knowledge, of Europeans residing in Africa, for some trifling offence, real or pretended, selling for slaves women with whom they had long cohabited, and by whom they had children.

The head men are generally accountable, in case of mal-administration, to some superior under whom they act as deputy, or to an assembly of all the neigh-

bouring chiefs. Their domestics are in general treated by them with great humanity, and it is not uncommon to see the heir apparent of a head man, sitting down to eat with the meanest of his father's people, and in nowise distinguished from them by his dress. This is more especially the case among the Timmanees and Bulloms. No one can be sold as a slave, except such as have been first bought, without having some crime imputed, and being condemned by a public trial or palaver. The property of masters in the children of their slaves is very much circumscribed, and the power of selling them without a palaver, is taken away by the custom of Africa.

Those cases in which the life or liberty of the accused are endangered, may be referred to three principal heads; which, to use the African mode of expressing them, are termed, sauce palaver, where impertinent language, "or cursing," has been used to a superior; witch palaver; and woman palaver, or adultery.* The African law authorizes the creditor to seize the goods or person of his debtor, or even the goods or person of any one belonging to the debtor's town, without a palaver.

* The punishment of murder is usually left to the family of the deceased, the nearest of kin to whom may punish the murderer with death, or accept of a pecuniary satisfaction.

If he has no opportunity of doing this, he pursues the plan of calling his debtor to a palaver. The former, however, is the more customary mode. The creditor catches, as it is called, (that is, seizes some one belonging to the same town, or family, with the debtor) on which the debtor endeavours to procure a palaver to adjust the matter; if not, the persons seized may be sold as slaves.

Criminal causes are tried by a public palaver, or assembly of the head men of the country, and slavery is the usual punishment; a circumstance which holds out a strong temptation to prefer false accusations, particularly as the African mode of trial furnishes convenient means of promoting purposes of avarice and oppression.

In all cases where crimes are alleged, the accused, if he deny the charge, is obliged to prove his innocence by submitting to a certain ordeal, which varies according to the nature of the complaint: either a hot iron is applied to the culprit's skin; or he must slip his arm into a vessel full of boiling palm oil, and take from thence a snake's head, a ring, or some other article which has been put in for the purpose. In either case, his being burnt is considered as a sufficient proof of his guilt. "Sometimes the priest strokes the prisoner three times over the tongue with a red hot copper arm-

ring," which, if it produces no effect, proves his innocence. Bosman saw this kind of trial practised, but unfortunately it condemned the culprit. Upon the Gold Coast, the ordeal consists in chewing the bark of a tree, with a prayer that it may cause his death, if he be not innocent. In the neighbourhood of Sierra Leone, the most usual mode of trial resembles that by bitter water, formerly in use among the Jews, and which is called *red water* by the Africans. A person accused of theft or of witchcraft endeavours, if innocent, to repel the charge by drinking red water. The red water is prepared by infusing the bark of a tree, called by the Bulloms *kwon*, by the Timmanees *okwon*, and by the Soosoos *millee*,* in water, to which it imparts a powerfully emetic, and sometimes a purgative quality. In some instances it has proved immediately fatal, which leads to a suspicion that occasionally some other addition must be made to it, especially as it does not appear that the delicate are more liable to be thus violently affected by it than the robust. To prevent, however, any suspicion of improper conduct, the red water is always administered in the most public manner, in the open air, and in the midst of a large con-

* This bark is the same which is stated above to be used as an ordeal on the Gold Coast.

course of people, who upon these solemn occasions never fail to assemble from all quarters, particularly the women, to whom it affords as good an opportunity of displaying their finery and taste in dress, as a country wake in England does to the neighbouring females. The accused is placed upon a kind of stool about three feet high, one hand being held up and the other placed upon his thigh, and beneath the seat are spread a number of fresh plantain leaves. A circle of about seven or eight feet in diameter is formed round the prisoner, and no one is admitted within it but the person who prepares the red water. The bark is publicly exposed, to shew that it is genuine. The operator first washes his own hands and then the bark, as well as the mortar and pestle with which it is to be powdered, to prove that nothing improper is concealed there. When powdered, a calibash full is mixed in a large brass pan full of water, and is stirred quickly with a kind of whisk until covered with a froth like a lather of soap. A variety of ceremonies, prayers, &c. are performed at the same time, and the accused is repeatedly and solemnly desired to confess the crime with which he has been charged. A little before he begins to drink the infusion, he is obliged to wash his mouth and spit the water out, to shew that he has nothing concealed in

it: a little rice or a piece of kola is then given him to eat, being the only substance he is allowed to take for twelve hours previous to the trial; and, in order to prevent his obtaining any thing else, he is narrowly watched during that space of time by a number of people, who are responsible for his conduct. After having repeated a prayer dictated to him, which contains an imprecation upon himself if he be guilty, the red water is administered to him in a calibash capable of holding about half a pint, which he empties eight, ten, or a dozen times successively, as quick as it can be filled. Should vomiting not be caused, and the medicine produce purgative effects, the person is condemned immediately; or if it be suspected that the whole of what he has eaten is not brought up, he is permitted to retire, but with this reserve, that if the medicine shall produce no effect upon his bowels until next day at the same hour, he is then, and not before, pronounced innocent; otherwise he is accounted guilty. When neither vomiting nor purging are produced, the red water causes violent pains in the bowels, which are considered as marks of guilt: in such cases they endeavour to recover the patient by exciting vomiting; and to sheathe the acrimony of the red water they give him raw eggs to swallow. In some instances the person has di-

ed after drinking the fourth cali-bash. If the rice or kola be long in coming up, it is common for some of the culprit's friends to come near, and accuse him with great violence of some trifling fault; for they suppose, if any thing prejudicial to his character were concealed, it would prevent the favourable operation of the red water. Women at such a time, when the trial is for witchcraft or some other crime, and not for adultery, have an excellent opportunity of proving their chastity before the world, by publickly declaring that they have proved faithful to their husband, and wishing that they may be punished if they have spoken falsely: this is looked upon as a most irrefragable proof of fidelity. When the accused is permitted to leave the tripod upon which he is seated, he is ordered to move his arms and legs, to shew that he has not lost the use of them, and immediately runs back into the town, followed by all the women and boys shouting and hallooing. People who have undergone this trial and have escaped, acquire from that circumstance additional consequence and respect. When acquitted, they dress, particularly the women, in their best clothes, and visit all their friends and acquaintances, who receive them with many tokens of affection and regard. When the accused dies upon the spot, which fre-

quently happens; or when the red water acts as a purgative, and the party is too old to sell; one of his family, unless he can redeem himself by a slave, is taken and sold. Sometimes, for want of a proper opportunity, the affair remains unsettled for many years, and I knew an instance of a young man having actually been sold for a slave, because his *grand-mother* had been condemned by red water many years before he was born.

The Africans are strongly impressed with that absurd propensity so inherent in the human breast, the desire of penetrating into the secrets of futurity. They practise various contrivances for gratifying it, but the most general and infallible method is by geomancy, or, as they term it, "casting the sand," which is reduced among them to a science. This practice is resorted to in a variety of cases, as in a dangerous illness, to discover whether the person will live or die; or in cases of witchcraft, to discover the town in which the witch resides. The answers thus obtained, never descend to minute particulars, but, like the oracles of old, are very general, and usually wrapped up in obscurity.

The Bulloms of Sherbro have an institution peculiar to themselves called *purra*,* which is

* Perhaps the same with the Institution of the Pariah's, mentioned by Mr. Ashmun.

Editor.

partly of a religious, but chiefly of a political nature. It resembles free masonry in excluding females, and in obliging every member, by a solemn oath, which I believe is seldom violated, not to divulge the sacred mysteries, and to yield a prompt and implicit obedience to every order of their superiors. Boys of seven or eight years of age are admitted, or rather serve a novitiate until they arrive at a proper age; for it is difficult to procure exact information, and even somewhat dangerous to make many inquiries. Every person on entering the society lays aside his former name and assumes a new one; to call him by his old name would produce a dispute. They have a superior, or *head purra man*, assisted by a grand council, whose commands are received with the most profound reverence and absolute submission, both by the subordinate councils and by individuals. Their meetings are held in the most retired spots, amid the gloom of night, and carried on with inquisitorial secrecy. When the purra comes into a town, which is always at night, it is accompanied with the most dreadful howlings, screams, and other horrid noises. The inhabitants, who are not members of the society, are obliged to secure themselves within doors; should any one be discovered without, or attempting to peep at what is go-

ing forward, he would inevitably be put to death. To restrain the curiosity of the females, they are ordered to continue within doors, clapping their hands incessantly, so long as the purra remains. Like the secret tribunal, which formerly existed in Germany, it takes cognizance of offences, particularly of witchcraft and murder, but above all of contumacy and disobedience in any of its own members, and punishes the guilty with death in so secret and sudden a manner, that the perpetrators are never known: indeed, such is the dread created by this institution, that they are never even inquired after. It is sometimes employed in putting a stop to wars between neighbouring nations, who are threatened, in case they will not desist from hostilities, with the vengeance of the purra; and also in composing family feuds. No one is admitted into this institution until such of his friends as already belong to it, bind themselves by an oath to put him to death should he betray the secrets of the confederacy, or draw back during the progress of his initiation. In every district comprised within the limits of this association, there is a grove set apart for the use of the purra, to which the candidate is brought, and where he is obliged to remain until fully initiated.

There is an institution among the Soosoos called *semo*, which

adds considerably to the importance of those who are initiated into it. With respect to the secrecy wherewith it is observed, it bears some resemblance to the purra: the natives who speak English call it African masonry. As the whole ceremonies are kept very private, it is difficult to discover in what they consist: but it is said that the novices are met in the woods by the old men who cut marks on several parts of their bodies, but most commonly on the belly; they are also taught a language peculiar to the semo, and swear dreadful oaths never to divulge the secrets revealed to them. The young men are then made to live in the woods for twelve months, and are supposed to be at liberty to kill any one who approaches and does not understand the language of the semo. Those who understand the sacred language may enter these recesses and converse with the young men. During their residence in the woods, the young men live upon what they can collect, and on victuals which are left by their relations in certain appointed places. When the time of their confinement expires, they go about begging and dancing from town to town; and, as their importance is increased by this initiation, they soon procure wives. It is said, when women are so unfortunate as to intrude upon the semo, they kill them, cut off their

breasts, and hang them up by the side of the paths as a warning to others. This latter circumstance is perhaps less deserving of credit, because the Soosoos are fond of telling wonderful and horrid stories respecting this institution.

Among the Timinanees there is an inquisitorial institution called boondoo, to which women only are amenable. An old woman, called boondoo-woman, has the entire superintendence of it, and to her care husbands and fathers consign their wives and daughters. The objec of placing these in the boondoo, is to extract from them a full confession of every crime of which they may have been guilty themselves, or which they may have been privy to in others. On their admission, they are smeared over with a white clay, which gives them a frightful appearance, and some solemn adjurations are pronounced in case they should not make the desired confession. Being persuaded that speedy death will follow their refusal to make an ample disclosure of their guilt, they generally comply with the old woman's injunction, who makes known the substance of their declaration to the people assembled in the town where the boondoo is instituted. If the boondoo-woman should be satisfied with the confession of any individual, she is dismissed from the boondoo, and an act of oblivion is passed with respect to her

former conduct, excepting in the case of a confession of witchcraft, which is always followed by slavery. Those, however, whom she may have accused as partners of her guilt, are obliged either to undergo the red water ordeal, or to submit to be sold for slaves, or else to redeem themselves, if the crime be not witchcraft, by the substitution of two or more slaves. Should any of the women be hardy enough to refuse or hesitate to confess all she knows, she is invariably cut off by a sudden death, probably effected by the exhibition of poison. If, on the other hand, the boondoo-woman should chuse to be dissatisfied with the confessions which have been made, she causes the women to sit down, and, after rubbing some leaves between her hands, and infusing them in water, gives them the infusion to drink. Should they feel, as they are likely to do, some pain in their stomach or bowels after this draught, it is considered as denoting that some flagrant crime has been concealed. The boondoo-woman immediately sets herself, by means of incantations, to discover what it is, and in proper time charges each of them with the crime which she may think right to allege against them. If they confess it, they are sold; if they obstinately persist in affirming their ignorance of the offence, the boondoo-woman pursues such measures as ensure their death in

the course of the next night or the succeeding day.

This institution it will be seen is an useful engine in the hands of chiefs for the execution of their avaricious and oppressive purposes, and they contrive to prevent the gloom which it seems calculated to produce, by giving to their towns during its continuance, the air of festive gaiety. The great drum is its constant accompaniment, and is never intermitted day nor night; and the dance and song are only interrupted for the purpose of necessary rest. Add to this, that such is the implicit faith reposed in the infallibility of the boondoo-woman's greegrees, that when one of their number is struck, the others conclude that she must have been a guilty wretch, who merited her punishment; and they console themselves with the consciousness of their own innocence, until they also are made partakers of her fate. The death of one of their companions therefore does not even interrupt the music or the dance; and as for the sale of those who confess, it furnishes a fresh supply of rum to enliven their mirth. The following anecdote, which serves to illustrate this "mystery of iniquity," was related to me by a friend who was present at the time, and on whose accuracy I can rely:

In the year 1799 a woman, who, while in the boondoo, had been

condemned to be sold, made her escape, and took refuge in Freetown. She related, that, having been affected with a pain in her stomach in consequence of drinking the infusion of leaves spoken of above, she was accused by the boondoo-woman of having by witchcraft killed Pa Bunky (a chief who had died four years before,) and afterwards having taken up his body and eaten it.* The poor girl, well informed of the fate of all who deny the crime with which they are charged, and trembling between the dread of slavery on the one hand, and instant death on the other,† confessed herself guilty. At Freetown, however, she strenuously maintained her innocence, affirming, that it was solely through fear she had been induced, while in

* This is said to be a frequent subject of accusation.

† She said that she was expressly threatened with death if she did not confess.

the boondoo, to acknowledge her guilt. Being with child when she made the acknowledgment, she was not sold immediately on coming out of the boondoo; but after she had been delivered, expecting daily to be sent to Bance island, the neighbouring slave factory, she took the first opportunity of escaping to the colony. The above account was confirmed in all its parts by another woman, who accompanied her in her flight; and they added, that not fewer than a hundred women had been sold out of the same boondoo since its first establishment. Such, however, was the darkness of their minds, and so far were they from suspecting that any deceit and villainy were practised, that the woman, though persuaded of her own innocence, said no more than that "the greegres were bad," and that she only wished for an opportunity of "drinking red water," which she was sure would acquit her.

DISCOURSE

BY THE REVEREND DANIEL DANA, D. D. NEW HAMPSHIRE, AND
AN ADDRESS BY THE REVEREND WILLIAM MEADE, VIRGINIA.

THE application of christian principle to our various social and political relations, to the temporal improvement and prosperity, as well as to the spiritual and immortal interests of mankind, forms a striking characteristic of this age.

Those powers of the Christian Ministry, which were for centuries wasted in vain attempts to clear away the mysteries of Faith, or in frivolous and angry disputations concerning matters of minor importance to the Church, have

received a higher direction, have been set at work to bring the ethical precepts of the gospel to exert an influence in every department of human affairs. Our religion seems to be regarded more than ever before as a practical religion, adapted not less to rule the conduct, and form the manners, than to change the heart; not less to promote the peace and happiness of this life, than to secure the rewards of the life to come. The resolution of christians and of ministers, appears to be, to abandon debates with each other, and wage in combination a holy warfare with unrighteousness. Sectarian prejudices and attachments, excessive reverence for rites and ceremonies, which severed the bonds of christian unity, and produced only confusion, are yielding to friendly and liberal feelings; and diversified shades of opinion on subjects of inferior concern, begin to be lost in the bright displays of the charity which never faileth.

It is vain to expect that our religious Faith can be promulgated among pagan nations, before they have seen its excellence exemplified. We must show the utility and benevolence of its laws, before they will receive its doctrines. Its benignity must adorn our own actions, before its sanctions will govern theirs. The sword may make slaves to a religion, but not disciples. When

Christian nations have sanctified their governments by the maxims of their religion—when they have admitted its spirit into all their social relations and civil policy, when this regulates their whole intercourse with foreigners, whether enlightened or barbarous, then may we expect the conversion of the world.

Every friend of mankind must rejoice, to perceive that those whose time and talents are consecrated to advance the interest of the Church are aroused to efforts, both individually, and by association, for the removal of those great moral evils which still existsystematized and legalized in Christian lands; and thus to repel the most specious and formidable objection ever urged by infidels against our Faith, and thus to exhibit the most persuasive evidences of its divinity; and by introducing the principle of regard to their temporal happiness into all our intercourse with the pagans, to adopt the best method to produce a conviction, that our professed concern for the higher interests of eternity is deep and sincere.

In every Christian Minister in the United States, the American Colonization Society ought, and we trust will find, a strenuous advocate. Through the Clergy may the claims of this Institution be most successfully presented to the publick, and to the Clergy principally, has Heaven confided

that moral power which is to effect its object. It is indeed an object worthy of their learning, argument, eloquence, their most fervent prayers, their united, most energetic, and persevering labours.

We have been highly gratified by the perusal of the two admirable performances mentioned at the head of our article, from two eminent Ministers, widely separated from each other in place, but closely united in spirit, having received like precious faith, and destined we trust after distinguished usefulness in the Saviour's cause, to the same holy communion and perfect felicity.

Dr. Dana's Discourse was addressed to the New Hampshire Auxiliary Colonization Society, at their first annual meeting in Concord, June 2d, 1825. The passage selected for the text, is one of the most beautiful and touching in the whole word of God. *"Remember them that are in bonds as bound with them, and them which suffer adversity as being yourselves also in the Body."*—Heb. xiii. 3. We are truly happy, as far as our limits will permit, to enrich and adorn our pages with extracts from this impressive and excellent sermon. The name of the distinguished and venerated Author would, at least in New England, be a sufficient recommendation for any production to which it was prefixed, and

the discourse before us will, we are certain, diminish neither his literary nor theological reputation.—The following is the Introduction:

"Ages before the *Son of God* appeared in flesh, it was declared of him in prophecy, that he should "preach the gospel to the poor;" that he should "bind up the broken-hearted;" that he should "give to mourners, beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

"In these touching descriptions, we recognize not only the spirit and life of the Saviour, but the presiding genius of his religion. Christianity has come from heaven, to banish the sins and miseries of our guilty race. In accomplishing her benign errand, she neglects no portion of the human family. But she fastens her chief regards on the wretched, the destitute, the helpless, the forsaken. Hence those precepts, addressed to all her votaries—precepts found in no other religion—precepts which carry instantaneous conviction to the heart, that the gospel is an emanation from the *God of Love*: "Be merciful, as your Father also is merciful." "Bear ye one another's burdens." "Comfort the feeble-minded, support the weak." "Visit the fatherless and widows in their affliction." "Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body."

"In the injunctions last cited, we cannot but perceive a peculiar emphasis and meaning. They obviously assume the principle, that we are bound to regard each individual of our race, as another *self*; to make his interests, his joys and griefs, our own; and to give to these

internal sympathies, their legitimate practical operation and effect. It is thus that the gospel seizes on the most powerful and active feeling of our nature, our self-love; and, hopeless as the task may seem, bends and moulds it to its own benevolent purposes. Commanding us to love our fellow-creatures *as ourselves*, it converts a principle which is ordinarily a boundless source of error, into a safe, and almost infallible guide. It does not merely correct the mistakes, and repress the extravagancies of our self-regard. It renders it a spring of beneficent action. It extracts from it the most efficient motives and aids to a kind and equitable treatment of our fellow-beings. It is thus that Christianity aims to form the whole human race into one family of peace and love; a family admitting no separate interests, no conflicting aims, no solitary joys or griefs; a family in which sufferings shall be softened, and felicities enhanced, by mutual sympathy and participation."

The author proceeds to enquire "why if the gospel is the sovereign and Heaven-appointed remedy for human guilt and wretchedness, it has during eighteen centuries accomplished no more?" The fact that christianity has never become a universal religion, but is still very limited in its influence, furnishes an answer. "The Christian world, too, confined as are its limits, is most imperfectly christianized," and to the indolence and want of union and method among Christians, is the narrowness and imperfection of Christian influence to be attributed.

"The *associating* plan," says our author, "that moral *lever*, by which such mighty movements are accomplished; that instrument by which Christianity itself puts forth some of its best energies, is a kind of modern invention. Half a century since, it was scarcely understood, that projects of extended and systematic benevolence, baffling the powers and means of individuals, need not baffle the combined exertions of numbers. But the discovery is now made; and it constitutes a great epoch in the history of the church, and of man. A new order of things has commenced. Brighter hopes are shed on all the momentous interests of religion and humanity. Barren speculations, indolent sensibilities and wishes, give place to lofty enterprises and vigorous exertions. Projects of benevolence no longer expire in the bosoms which gave them birth; but, communicated from mind to mind, and from heart to heart, change the face of whole communities. The opulent no longer compelled to groan beneath a weight of useless treasure, at once *impart* their wealth, and *enjoy* it. Christians begin to combine their active energies for the accomplishment of the great objects of their united prayers."

This passage is succeeded by some remarks on the origin and character of the American Colonization Society.

"The representative bodies of nearly all the religious denominations of our country have given it their solemn sanction and patronage. Foreigners of the first distinction, a *Teignmouth*, a *Gambier*, a *Wilberforce*, a *La Fayette*—the friend, and the *idol* of our nation—have honored it with tokens of their regard. These are facts which speak for themselves."

* * * * *

"The declared and exclusive object of the American Colonization Society, as stated in its Constitution, adopted at Washington, December, 1816, is "to promote and execute a plan for colonizing (with their own consent) the free people of colour, residing in our country—in Africa, or such other place as Congress shall deem most expedient."

After a concise statement of the success which has attended the efforts to plant a colony in Africa, and of the practicability of giving enlargement and permanency to such an establishment, the unhappy and hopeless condition of the free coloured people, is described with much truth and pathos. The following extract we know not how to omit :

"Do these people furnish materials from which to form good citizens, good friends and neighbours? The answer to this question has been anticipated. In addition, likewise, to all the causes which tend to pollute, to degrade, and render them miserable, there are principles of *repulsion* between them and us, which can never be overcome. They can never forget their wrongs. And if they could, we could not. By a law of human nature, I mean of human depravity, the man who has injured a fellow-being, becomes from that moment, his enemy. If it is hard to forgive a fellow-creature who has wronged us, it is still harder to forgive a fellow-creature whom we have wronged. Our selfishness, our pride, our meanness (and when was pride unaccompanied by meanness?) our fears, all forbid it."

"Let us then, for our own sakes, convey these sufferers home. Do we not owe this tribute to the Africans them-

selves, and to that important, but injured region of the globe from which they derive their origin? We have cast a glance at their degraded condition, and degraded character. We have seen, likewise, that between these two species of degradation, there is a plain and palpable connexion. Shall we close to these unhappy men, all the avenues of knowledge; and wonder that they are not intelligent and learned? Shall we remove from them the ordinary incentives and guards to virtue, and wonder that they are not moral? Shall we bar up their path to all the objects of a generous ambition; and wonder that their pursuits are low and degrading? Shall we enslave them; and complain that they are servile? Shall we treat them like brutes; and expect them to be men? Some, indeed, to palliate the enormities inflicted on the Africans, would persuade us that they belong in reality to another species. Cold-hearted, hateful, impious pretence! Well may these persecuted beings retort the bitter taunt on us."

After an account of the astonishing improvements which have marked the British Colony at Sierra Leone, the author enquires :—

"And why might not a colony from our own country be fraught with equal blessings, not only to the individuals composing it, but to Africa itself? Why might it not convey Christianity and civilization, the sciences and arts, into those benighted and cheerless realms? Why might it not deliver myriads and millions of unhappy beings from the grossest ignorance, from the most degrading superstitions and idolatries, to the knowledge, the service, and the enjoyment of the only living and true God? This, my hearers, is a debt which we in-

dispensably owe to Africa. She has long known us by our crimes, our cruelties, our ruthless invasions, and the wounds we have inflicted in her very vitals. Let her at length know our mercy, our patience, our wish to sooth the anguish of her heart, and bind up her bleeding wounds. Her cries have long ascended to the throne of eternal justice, and impetrated on us the vengeance of the Deity. Let us now lead her to the throne of *grace*, and engage her intercessions there, that, if possible, the wrath we have merited, may be turned away.

We are glad to observe the author's candid and liberal sentiments, in reference to the dispositions of the people of the south. The opinions expressed in the following passage are, we believe, entirely just :

" When the supply of slaves from Africa shall have thus ceased, nothing will be wanting to the complete abolition, in our country, of slavery itself, but the liberation of those now in a state of servitude. It is in this very point, that the benign aspects and tendencies of the colonization system are most strikingly visible. This system opens a path to freedom, which, while it is fraught with blessings to the slaves, is safe for their proprietors and the public.

" It is a fact, given us on the most unquestionable authority, that there are now in the Southern States of our Union, hundreds, and even thousands of proprietors, who would gladly give liberty to their slaves, but are deterred by the apprehension of doing injury to their country, and perhaps to the slaves themselves. It is a fact, that in the States of Maryland and Virginia alone, there were, fifteen years since, sixty-three thousand free people of colour. It

is likewise a fact, that within a few years past, more than five hundred slaves have been emancipated, in the State of Virginia, by only three proprietors.*

" Indeed, so prevalent has been the disposition of Southern proprietors, for many years, to give liberty to their slaves, that this condition of things has excited a serious alarm. The Legislatures of several States have interposed their authority, and prohibited the emancipation of slaves, except on the condition of their being transferred to some other State. But these transfers are opposed by powerful objections. Nor is it improbable that almost every State to which these miseries would wish to fly, will ultimately shut its doors against them. And shall they never find a home? Shall their wanderings and their miseries never cease?

" Let it likewise be considered, that if emancipations are so frequent, even in the face of all the restrictions and inconveniences which attend them, they would doubtless be vastly multiplied still, could these formidable obstacles be removed."

We shall have accomplished our principal object, if the intelligent and charitable are induced, by these quotations, to purchase and peruse the whole of this invaluable discourse. The great cause which the author advocated, has been sustained with a truly noble and christian temper—with great strength of argument and manly eloquence. He regards the evil to be remedied as strictly NATIONAL, and in reference to it is by no means disposed to exempt

* See the Appendix to the Third Annual Report of the American Colonization Society.

New England from the charge of criminality. We close our extracts with the concluding appeal:

"If the good to be produced exceeds all calculation, let us spare no exertion to effect it. If the evils to be remedied are immense, appalling, destructive; if they are, at this moment, powerfully working in secret, and may soon burst in thunder on our heads, let us ~~not~~ slumber till they are purged away. Let us not imagine, for a moment, that we in this Northern clime, are exempt from that enormous guilt, connected with slavery, and the slave-trade, which we are so ready to appropriate to our brethren in distant States. We have no right thus to wash our hands. From *New England* have gone the ships and the sailors that have been polluted with this inhuman traffick. In *New England* are the forges which have framed fetters and manacles for the limbs of unoffending Africans. The iron of *New England* has pierced their anguished souls. In *New England* are found the over-grown fortunes, the proud palaces which have been reared up from the blood and sufferings of these unhappy men. The guilt is strictly national. Few, few indeed, in any part of the land, have done what they could, to purge themselves and their country from this foul stain. National then, let the expiation be. Let our whole country confess its guilt, and resort to the blood of the *divine Redeemer* for pardon. And while we mourn those wrongs which nothing but infinite mercy can forgive, let us, as far as possible, repair them. Let us raise up the humbled children of Africa from their dust. * * * * * Let us send them back to their native land; and let us send with them the treasures of science and of art, and the richer treasures

of the gospel, to be diffused through their instrumentality, among their wretched fellow-countrymen. Then Africa herself will bless us. * * *

* * * * * She will love us as her friends; and bending, each morning and evening, before the eternal throne, she will invoke heavenly mercies on us, as her benefactors."

The Reverend Mr. Meade's address, was delivered to a crowded audience in Winchester, Virginia, on the Fourth of July. To this gentleman the Colonization Society is deeply indebted. His own example, and that of his excellent family (some of them alas! this feeble tribute of respect cannot reach,) in reference to this Institution, exceeds our highest praise. During the infancy of the Society, when it was almost without power, and impeded at every step of its progress by a thousand difficulties—who that felt any interest in its operations does not recollect the disinterested and unwearied efforts of Mr. Meade to sustain it. Then it was, that after having obtained in his own county, subscriptions for its support to the amount of almost *seven thousand* dollars, seventeen hundred of which, were given by his family, five hundred by himself—he quitted the beloved scene of his pastoral labours, and for months, travelling through all the Atlantic States, pled in the true spirit of humanity and religion, the

cause of this Institution ; nor was his mild eloquence and well-directed and vigorous exertions without effect. The friends to the Society became numerous, Auxiliary Institutions were organized, which continue even to the present time, to render important aid to the design. Any address from such a man, much more one so beautiful and pathetic as the one before us, must have commanded profound attention, and have awakened the best feelings of all who heard it.

Mr. Meade considers it unnecessary, to give a history of the origin and progress of the American Colonization Society.—“The whole affair,” he observes, “has been before you from its beginning.—You hear of it in every private conversation—you read of it in every public paper—political or religious; and it comes home to the hearts of us all, through a thousand channels which force it upon our notice.” The following passage occurs near the commencement of the address :

“What day passes by without the occurrence of some event, or the witness of some scene which draws from every feeling heart a sigh or a prayer for the complete fulfilment of all the most sanguine hopes of the friends to this Institution ? It is not merely for an unfortunate portion of our fellow-beings, who have been thrown upon our charity, that this society was formed : ourselves, our children, our lands, and every institution, and every interest of our beloved coun-

try, are deeply involved. How then can we be ignorant and insensible on such a subject ? Christianity also, the glory of man in this world, and his only hope hereafter, is feelingly alive to the momentous question, and asserts her right to labour in the cause of suffering humanity. She cannot remain an unconcerned spectator of evils which she may help to redress, and see immortal beings suffering in both worlds, without stretching forth the hand of charity to relieve them. But lest in the few words already uttered, and in those which will follow, a misunderstanding should arise, which cannot too carefully be avoided, let it be distinctly stated and remembered, who are the first and immediate objects of the charitable concern of this Society.”

The author gives an affecting, but just description of the unfortunate condition of our free coloured people, and thus reminds us of our duty to relieve them :—

“And yet, fellow-citizens, these are men—men of the same flesh and blood with ourselves—bearing the image of the same Maker—and, as has been often proved, susceptible of the same high improvements in all that is good and great with ourselves. And in this age of enlarged benevolence, can nothing be done to raise them from their degradation ? Do not three hundred thousand of our fellow-creatures, having peculiar claims upon us, afford sufficient materials for the exercise of a generous and christian philanthropy,—more especially when they are increasing in wretchedness, and multiplying in numbers, in a manner as alarming as it is distressing ?”

With the following passage we were much gratified :

"But should any ask, has the American Colonization Society no greater object in its ultimate view, than the improvement of the condition of those just described? We answer yes.—It has a design and a hope which reaches forward to distant periods, and contemplates a far more extensive benefit—one which it has ever boldly avowed and gloried in. It hopes, by the successful establishment of a Colony of these unfortunate beings, to invite the American nation to a work of charity and of justice, worthy of its great name: it hopes soon to show to the pious and benevolent how and where they may accomplish a wish near and dear to many hearts, which is now impossible: it hopes to point out to our several legislatures, and even to the august council of this great nation, a way by which, with safety and advantage, they may henceforth encourage and facilitate that system of emancipation which they have almost forbidden. To such honor and usefulness does the American Colonization Society aspire, and thus hopes greatly to lessen, if not entirely remove, at some distant day, one of the most tremendous evils that ever overhung a guilty nation upon earth, for in vain do we look through the annals of history for a country in like calamity with ours."

Were we not compelled, by necessity, to desist from giving quotations, we should we think, copy the whole speech. With the following extract however, we must conclude:

"The auxiliary societies and the various denominations of christians, have resolved and recommended that on this day, or on the Sabbath going before or following after, collections shall be solicited in aid of this cause. From the

notices which we read in the public papers, we have ample reason for believing that this will be a great day for Africa, and a great day for Christian America; that our beloved country will be exalted still higher in the esteem of an admiring world, and that the smiles of that Being who delights in justice and mercy will benignantly light upon her. And O that Virginia may be honored by that gracious smile. I trust that she who has ever stood among the foremost in the cause of freedom and the rights of man, who was, I believe, the very first and loudest to protest against the introduction of this accursed evil; which was certainly the first in secret session of its legislature, some twenty years since, to recommend this very plan of African colonization, and which has been the first to make some appropriation of its funds to aid the incipient efforts of the society; I trust that she who has done all this will still set a noble example on this day, and send in a generous contribution to her favorite cause. And I also trust, my fellow-citizens of Frederick, that as from the first origin of this society, you have taken a lively interest in its concerns, and rendered it most essential aid at a time when it was just struggling into life and operation; you will shew by this day's contribution, that you have not repented of your first works, but will do them again, and never weary in so good a cause. And I do trust that the whole nation will do its duty, and show that it feels for the woes of bleeding Africa. It has shown that it can feel for the suffering and oppressed Greeks; it has generously sympathised in the noble struggles of our southern brethren to assert their rights as men, and cast off a galling yoke; it has expended hundreds of thousands, perhaps millions, during the past year, in honour of one who generously came

to the aid of our patriot fathers; and the national legislature hath paid a debt of honour and justice in providing for the comfort of his declining years. On this day, also, how much is expended in celebrating the declaration of American independence? And will it interrupt the rejoicings of this day, to be reminded of one sacred duty due to suffering humanity—to weep with those that weep, as well as rejoice with those who rejoice? Is there not a danger that we will renew the crime of those in ancient days, who chanted to the sound of the viol, and drank wine out of bowls, but were not grieved for the affliction of Joseph—felt not for him who was in bondage? In the midst of our laughter might it not be well that our hearts be sometimes a little sorrowful to think how many of our fellow-creatures partake, not of our joy—and if some happy scheme be devised and offered to us for diffusing a more general joy; should we not gladly adopt it, and thereby perhaps prevent our mirth from ending in heaviness?

“But there is one consideration peculiar to this day, which I must not omit to notice. What is the age of that joy which is again renewed through the land? What year of our independence is this on which we are entering? It is the fiftieth—the first jubilee of American independence. That word brings with it some sacred reflections, drawn from a holy volume, for which I trust all present feel such a becoming reverence, that it can never seem amiss to refer to it.

“It is there recorded that an ancient nation, which had been delivered from oppressive tyranny by the hand of God, and by that hand conducted to a promised land, was directed, on the fiftieth year after entering upon its inheritance, to celebrate a jubilee,—one remarkable

circumstance of which celebration was, that those who were in bondage should become freemen; and this they were to do, remembering that their fathers were once bondsmen in Egypt.

“How forcibly then, on this first American jubilee, should we feel the claim of a society having such views and hopes as the one for which we plead. While it were vanity to hope, and worse than madness to attempt, by one act or effect to remove such an evil as that which presses upon our country; yet surely, in gratitude to Heaven for our own unparalleled blessings, we should rejoice to patronise any measure, which under the guidance of a prudent zeal may restore lost rights to thousands, meliorate the condition of those whose freedom is but a name, and thus be gradually diminishing a calamity which otherwise must increase, until it burst with overwhelming ruin on some future and unhappy generation.

“We are not disposed, fellow-citizens, to darken the shades of one view of this subject with the dismal colouring of an affrighted imagination—neither to illumine the other with an artificial, unreal brightness. We know that we are living in a world of sin, which must therefore be a world of suffering. So has a righteous God decreed. We expect not that this world shall be converted into a blissful paradise. And yet, suffering as man is under the divine displeasure, he is also an object of compassion to the Deity. A God of love is ever seeking to promote the happiness of his creatures, and looks with approbation upon every endeavour of one portion of his creatures to improve the condition of the other. While, therefore, with sorrowing hearts we are forced to look upon large numbers of these, our fellow-beings, as doomed, for a long period to come, to remain under the

yoke of servitude, let us zealously attempt to lessen that number, and lighten that yoke as much as possible. Then may we with clear consciences, and thankful hearts, rejoice before Heaven on each return of this day, for the many

blessings poured out upon us. Thus shall we stand acquitted to our children, of having entailed upon them, without an effort at removal, one of the most deadly evils that ever afflicted a nation."

ERROR CORRECTED.

WE understand, that the idea has gone abroad, that servants have escaped from their masters, and become settlers in the Colony at LIBERIA. No such thing has occurred. We assert, without the fear of contradiction, that every settler in our African Colony, was either *born free*, or possessed, before he left this country,

legal title to his freedom. The mistake on this subject has arisen from the fact, that the design of the Colonization Society is, by many, confounded with the scheme for *Haytien Emigration*. One instance, and one only, there has been in which a servant attempted to obtain passage in the Society's vessel, *but without success*.

INTERESTING EXTRACT FROM SCHOOLCRAFT'S TRAVELS IN THE VALLEY OF THE MISSISSIPPI.

SELF-EMANCIPATION.

"We lay it down as a principle, that whatever a slave earns above the full cost of his maintainance, is procured by the alternate effect of stripes and rewards, operating through a system of judicious tasks. And we think it further capable of demonstration, that more labour is to be gained by the latter method than

by the former.* The excitement of a spirit of industry, by allowing the blacks a portion of time to themselves—by giving them work to perform, if they choose, and paying them for it the moment it is finished, is no less profitable

* The experience and practice of many slave-holders in the southern states prove this.

to the master than to the slave. It also ensures the punctual performance of their daily tasks, as they do not begin to work for themselves until they have finished what their duty requires to their master. To perfect, then, this system of tasks and rewards, which, in some degree, is now in full operation on every well-conducted plantation in America ;— to render the former as little onerous to the slave as may be, and to make the latter a bare equivalent for the work performed ; and to fund the avails of this extra labour in such a manner, as to make it applicable to the purchase of the slave's freedom, is, as we think, the important desideratum in the emancipation of the blacks. We will illustrate our views by the following proposition : Every profitable slave, under the strong excitement of a money reward, will complete his task one, two, three, or four hours before the usual time of quitting the field or the work-shop. Let him receive a proper compensation for this extra work. But lest he should make an improper use of the money, or spend it in riotous or luxurious living, let every planter establish a Saving Institution, Plantation Bank, or Depository, for the express use of his slaves, in which two-thirds of the avails of all extra labour shall be deposited by the slaves at proper times ; and let it be option-

al with him to fund the remaining third, or to receive it in checks on a plantation store,—which checks shall have no currency off the limits of the estate. In this way, more work will be done than it is possible in the ordinary mode to procure, and the produce of the plantation, the workshop, or the mine, will be enhanced in a ratio corresponding to the whole annual amount paid in rewards. And thus the proprietor, while he enjoys the noble pleasure of promoting the happiness and emancipation of his bondmen, has, at the same time, the additional satisfaction of knowing that he is pursuing the very best means for improving his own fortune.

We will suppose such a slave as we have been considering, to be worth, in the present depressed state of commerce, six hundred dollars. When his earnings, deposited in Bank, amount to one hundred dollars, he shall have the whole of *Monday* free from task, to work entirely for himself. He then has two days in the week, including the Sabbath, at his own disposal ;—this will enable him more rapidly to acquire, by voluntary labour, the second hundred dollars, with which he purchases *Tuesday*. He has now three days, two of which are working days, at his own command, and with these two days he purchases *Wednesday*, and so on, in a progressive ratio, until the whole

six days are his own, and he is free! He will enter society with habits of industry and temperance, which are calculated to render him a valuable citizen; and we will venture to assert, that any slave, who is not possessed of sufficient mental energy and firmness to submit to this preparatory discipline, cannot be qualified for, and is scarcely entitled to, the enjoyment of civil liberty.

We have allowed ourselves to cover pages, when we only intended to write as many sentences; but trust the subject is one, which, from its own intrinsic importance, and from the apparent neglect it has received from preceding tourists, will induce the reader to extend to our hasty speculations that indulgence which we claim for them."

PRINCE MORO.

"The following paper," says the Christian Advocate, "was put into our hands by a friend, who received it from a friend in Fayetteville, in North Carolina, by whom it was drawn up." Such cases we believe are not uncommon. We have heard of several instances of learned Mahomedans among the slaves in the southern states, who were probably either princes or priests in their native country.

About the year 1808, a South Carolina rice planter, purchased and sent to his plantation a gang of slaves, among whom was a man of a slender frame and delicate constitution, who was not able to labour in the field, or had not the disposition to do so. His health failing, he was considered of no value, and disregarded. At

length he strolled off, and wandering from plantation to plantation, reached Fayetteville, was taken up as a runaway and put in jail, where he remained for some time. As no one claimed him, and he appeared of no value, the jail was thrown open, that he might run away; but he had no disposition to make his escape. The boys amused themselves with his good natured playful behaviour, and fitted up a temporary desk made of a flour barrel, on which he wrote in a masterly hand, writing from right to left, in what was to them an unknown language. He was also noticed by some gentlemen of the place; but his keeper grew tired of so useless a charge, and he was publicly sold for his jail dues. His purchaser, a gentleman living

about 30 miles from Fayetteville, finding him of rather a slender make, took him into his family as a house servant. Here he soon became a favourite of the inmates of the house, particularly of the children. His good conduct in a short time put him in possession of all his master's stores, and he gradually acquired a knowledge of the English language. His master being a pious man, he was instructed in the principles of the Christian religion, which he received with great pleasure; and he seemed to see new beauties in the plan of the Gospel, which had never appeared to him in the Koran; for he had been reared and instructed in the Mahomedan religion, and it was found that the scraps of writing from his pen, were mostly passages from the Koran. It would seem that he was a prince in his own country, which must have been far in the interior of Africa—perhaps Tombuctoo or its neighbourhood. At all events, his intercourse with the Arabs, had enabled him to write and speak their language with the most perfect ease. Some of the Africans pretend to say he was what they call a "*pray-God to the King*"; by which may be understood, a priest or learned man, who offered up prayers for the king of his nation, and was of his household. His dignified deportment showed him to be of a superior cast—his humility, that of

a peaceful subject, not a despot. In his person he is well formed, of a middle size, small hands and feet, and erect in his deportment. His complexion and hair, as well as the form of the head, are distinctly of the African character. Some years since, he united himself to the Pre-byterian church, in Fayetteville, of which he continues an orderly and respectable member. A gentleman who felt a strong interest for the good *Prince Moro*, as he is called, sent to the British Bible Society, and procured for him an Arabic Bible; so that he now reads the Scriptures in his native language, and blesses Him who causes good to come out of evil, by making him a slave. His good master has offered to send him to his native land, his home, and his friends—but he says "No,—this is my home, and here are my friends, and here is my Bible—I enjoy all I want in this world. If I should return to my native land, the fortune of war might transport me to a country where I should be deprived of the greatest of all blessings, that of worshipping the true and living God, and his son Jesus Christ, whom to worship and serve is eternal life."

[The individual described in the above article, was heard of by the Editor some years ago, and through the exertions of one deeply interested in the African cause, he became possessed of some of his beautiful writing in the Arabic

language. If we were acquainted with the characters of all who have been the victims of the slave trade, how many

would probably be found, to have been revered for their knowledge and rank in their own country?]

NORTH AMERICAN REVIEW.

We extract from a short notice in this work, of the progress of the American Colonization Society, the following passage:—

“The Eighth Annual Report, represents the Colony to be in a prosperous condition. Two Agents, the Rev. Mr. Boyd and Dr. Ayres, were commissioned a year ago, to visit the middle and eastern States, as Agents for the Society. In their report is the following statement:

“A distinguished member of Congress, from New England, after expressing his disbelief in the practicability of the undertaking, observed, “gentlemen at the south, have given this subject more thought than I have, and they think differently. It is a matter in which they are more particularly interested; and I

am of the opinion, that if they will bring forward any definite proposal to Congress, for which they will hold themselves responsible, and which it is in the power of Congress to grant, they ought to be assisted to a reasonable extent.” He concluded by saying “I will vote for any proposition under the above restrictions, which Mr. Clay, or Mr. Mercer, (both of them being of the Society,) will bring forward; and I am fully of the opinion, that the Representatives from the Eastern States will agree with me, in this view of the subject.”

We hope the subject will soon be brought, in a proper shape before Congress, and we have no doubt, the opinion of the distinguished member above alluded to, in regard to New England, will be verified.”

CONVERSION OF A NATIVE AFRICAN.

The Reverend Lot Carey, a coloured Baptist Minister, in Liberia, has given in a letter to a gentleman in Richmond, a very interesting account of the conver-

sion and baptism of one of the natives. This poor heathen had visited Sierra Leone, and there first became impressed with the truths of the Gospel. “He came

all the way from Grand Cape Mount, about 80 miles, down to Cape Montserado to be baptized, having heard that here was a people who believed in Christ, and practised baptism." We give the following extract from Mr. Carey's letter:

"After preaching in the morning, I baptized the native man John, and after preaching in the afternoon we had the honour to break bread in the house of God, with our newly arrived brethren from America and our newly baptized brother: and I need not tell you it was a day of joy and gladness. The church made up a contribution, and neatly dressed our heathen brother John, and gave him an excellent suit of clothes, and gave him 14 bars,* and sent him home on Monday, and he went on his way rejoicing; we also gave him three Bibles and two Hymn Books.

* A Bar is equal to seventy-five cents.

"Dear brother, tell the Board* to be strong in the Lord and in the power of his might, for the work is going on here, and prospers in his hands; that the Sunday School promises to be a great and everlasting blessing to Africa; and that on the next Lord's day there will be a discourse delivered on the subject of missions, with a view to get on foot, if possible, a regular school for the instruction of native children; and tell them that they have my grateful acknowledgments for the liberal appropriations they have made, which have been duly and well applied by brother Lewis. I send to you several curiosities, for the benefit of the Board of the African Missionary Society."

* The Board of the Richmond African Missionary Society, of which the writer was a distinguished member, from the time of its formation until he went to Africa.

SUMMARY.

THE SLAVE TRADE, &c.

We have just concluded, says the London Times, the painful task of reading through a correspondence on the Slave Trade, recently published by order of the House of Commons. The result

of that perusal upon our judgment—(for of its effects upon our feelings we will not speak,)—is, that after all the labours of this country, and of its most virtuous and distinguished citizens, for

abolishing the above unnatural and unholy traffic, we have gone thus far—we have washed the blood from our own consciences, we have withdrawn from the dreadful partnership, and have set an upright and humane example to mankind; but we have not diminished by one jot the mass of human suffering. The slave trade flourishes with as much horrible activity as at any former period. England is clear of the pollution, it is certain; but somebody must have nerves to declare the melancholy and mortifying truth—from which all Englishmen of all parties are too ready, if not to withhold their belief, at least to turn aside their attention—that the amount of African misery has not been reduced a single particle: If the flag of England be no longer employed to cover this abomination, there is scarcely another flag in Europe, or, with the exception of the United States, out of Europe, by which it is not masked from the researches of our men-of-war, or shielded from their forcible interference. France, Spain, Portugal, Holland, and Brazil, all have been, and are apparently to this hour, disgraced by the subserviency of their national colours to the avarice of dealers in Negro blood, and by the atrocious diligence of their subjects in the work of desolation throughout Africa. The evidence before us is not to be questioned,

that wars are perpetually instigated for the supply of slaves, who are furnished in such abundance, that the price to the slave-merchant, varies only from half a dollar to between two and three dollars a piece.

What then, becomes of the beings thus wrested almost out of the keeping of their Maker? They are crammed, (we might say *potted*) into the hold of a vessel, where space is assigned to them, (and be it remembered for a voyage across the Atlantic) in the following proportions:—

The ship *MINERVA*, of 270 tons, had a passport from the Emperor of Brazil, for 675 slaves, a little more than one-third of a ton for each!

The brig *CERQUEIRA*, of 304 tons, was licensed for 761 slaves: The schooner *AROLA*, 108 tons, 270 slaves! such is an art of potting negroes for use. Well may the villains who engage in this traffic calculate, that one cargo in four escaping, constitutes a profitable trade, when the prime cost of what according to their odious jargon, is termed “ebony,” averages little more than a dollar each “log” (human body,) and brings at the Havana between two and three hundred.

Interior of Africa.—Major Denham and Lieutenant Claperton, survivors of the expedi-

tion fitted out for the interior of Africa, in 1821, by the way of Tripoli and Fezzan, arrived in Paris on the 21st of May, on their return to England. The results of this perilous attempt are said to be of the greatest importance, both with regard to settling many interesting points in the geography of that hitherto imperfectly known continent, and the state of civilization in which they found the natives of several populous kingdoms, inhabiting walled towns and cities, actually situated where the present maps of Africa represent immense deserts. All their papers and collections have arrived in safety.

Mungo Park.—An English paper states, that Lieutenant Clap-

erton, who has recently returned from a tour in the interior of Africa, had the good fortune to discover the Journal, or part of the Journal, kept by Mungo Park, when he last attempted to visit the source of the Niger. A relic so interesting, will be regarded with no common anxiety.

Anniversaries in Liberia.—Three anniversaries are celebrated by the Colonists in Liberia:—1. The *Fourth of July*, the birth-day of the Independence of the *world*. 2d. The 17th of May, the day when the confederated Kings ceded to them the lands they occupy. 3d. The day when they triumphed over those who had determined on their extirpation.

AUXILIARY SOCIETIES.

A highly respectable Auxiliary Colonization Society, was organized on the *Fourth of July*, in King William County, Virginia. Fifty-nine persons were recorded as members of the Society, in the course of the day. The Constitution provides that the annual meeting of the Society, shall be on the *Fourth of July*, in each year, and it is proposed to aid the funds of the Society, by taking up a public collection on that day.

Important Auxiliary Institutions have recently been formed at Charlottesville, and in Fluvanna County, Virginia.

The Students at Hampden Sydney College, have evinced much zeal and resolution in aid of the African cause, and formed themselves into a Society for this object.

From the *Trenton Federalist*.
“We were highly gratified with being present at the first an-

nual meeting of the New Jersey Colonization Society, held in Princeton, on the 11th instant. The Rev. Dr. Miller read the 60th chapter of Isaiah, after which Robert F. Stockton, Esq. president of the Society, congratulated the friends of the colonization scheme in a neat and impressive address.

The report of the Board of Managers, read by the Reverend Geo. S. Woodhull, presented a clear and concise view of the operations of the Society, during the past year. From the report,

it appeared that the managers had been active, and that success was likely to crown their efforts.

The eloquent and forcible address of L. Q. C. Elmer, Esq. did equal justice to the speaker and the society, on whose behalf, and at whose request, it was delivered. The objects of the institution were further explained and enforced by Rev. Dr. Green, of Philadelphia, Dr. Taylor, of New-Brunswick, Peter D. Vroom, Esq. of Somerville, James S. Green and Samuel J. Bayard, Esqrs. of Princeton.

EXTRACTS FROM CORRESPONDENTS.

From a gentleman in Prince Edward County, Virginia.

“The public opinion is changing rapidly, and with an effective influence, which cannot be resisted. Much ignorance as to plan, views, and means of the Society prevails. All that is necessary to make it the decided favourite of the prayers and charity of christians is, a full and fair manifesto of the heaven-born mercy which forms the foundation stone of the fabrick.”

“There is an Auxiliary Society at Hampden Sidney College;—great interest is felt for the cause there.”

From a gentleman in Jamestown, North Carolina.

“I have no doubt, but a number of subscribers to the African

Repository, might be procured, if circumstances would admit my leaving home; I however hope several have sent on from Virginia and other parts, as they said they would, when I informed them of the work being published. I find that information is in a manner, all that is wanting to encourage the work for which your paper is intended, that it should move with a firmness not to be shaken, and it does really appear to me that the salvation of this country depends on it.”

From a gentleman in Indiantown, South Carolina.

“Enclosed you will find twenty dollars for the Colonization Society;—this donation I make on to-day, as the most desirable method of commemorating the in-

dependence of my country, and the most certain way of perpetuating our blessings. I trust you will ever hear from me in this way, on the Fourth of July, while my life is spared me."

*From a gentleman in Chapel Hill,
North Carolina.*

"I cannot but think that the history of the Society, is now sufficiently extensive to be presented to any portion of the community, with a weight and ascendancy likely to reconcile opposition, excite interest, animate friends, and unite numbers in its favour. This perhaps could not

so well be said heretofore, and if it be true, it is time for the friends of this great and glorious cause, to commence movements in those parts of our country, where to have begun sooner would probably have answered but little purpose. It is a cause which must grow upon the mind and affections of the American people. I hope the time is not distant, when there will be so general an expression of the State Legislatures in its favour, that Congress may feel authorized, if not imperiously urged, to apply the resources of the treasury, and of mental and physical strength in its favour."

FOR THE PUBLIC.

OFFICE OF THE COLONIZATION SOCIETY,
Washington, 11th July, 1825.

The following Resolutions have been adopted by the Board of Managers, of the AMERICAN COLONIZATION SOCIETY:

Resolved, That it is expedient to despatch a vessel, with emigrants and merchandise for the use of the Colony, from Norfolk, on or before the first day of September next.

Resolved, That any Society, congregation, or individual, contributing to the funds of this Society, a sum not less than ten dollars, shall have the privilege of nominating some free person of

colour, of good character, and industrious habits, to whom a passage shall be given in the next vessel which shall be despatched to Liberia.

Resolved, That all Auxiliary Societies be requested, by public notice, to transmit their funds directly to the Treasurer of the parent Institution, (Richard Smith, Esq. of this city,) unless otherwise specially authorized by the Board of Managers.

Resolved, That the Auxiliary Societies be respectfully invited to send DELEGATES to the next annual meeting of the Society.

It will be perceived, that the Managers of the Colonization Society, are preparing to despatch a vessel with emigrants and supplies to LIBERIA. This vessel should sail early in September. The several Auxiliary Societies, and all Clergymen and others, who have donations in hand for this Institution, are respectfully and earnestly requested to transmit them immediately to RICHARD SMITH, Esqr. *Washington, Treasurer* of the Board. Communications for the Repository, and subscriptions for the same, as well as ALL LETTERS of general interest to the Society, should be directed to *R. R. Gurley*, the Resident Agent.

CONTRIBUTIONS

*To the AMERICAN COLONIZATION SOCIETY, since the
24th of March, 1825.*

From Miss Eliza Young, of Baltimore, - - - -	\$5	Brought up - - - -	\$550 85
Dr. Beans, of Upper Marlborough, - - - -	3	From R. Harrison, Esq. of Washington, on 4th July, 1825, - - - -	20
Auxiliary Society of Jackson county, Georgia, - - - -	25	From Rev. R. W. James, Indian-town, S. Carolina, on 4th July, 1825, - - - -	20
African Repository, at different times, - - - -	124	From "The Repository," at different times - - - -	144
Henry Rutgers, New York, collected 4th July, 1824, in the Reformed Dutch Church, - - - -	22	From the Female Liberian Society at Mrs. Garnett's School, Va. per Hon. Mr. Mercer - - - -	30
Rev. Dr. Joseph Caldwell, Chapel Hill, N. C. - - - -	10	From Alex. and Arch'd. Henderson, of Leesburg, Va. per ditto - - - -	10
Auxiliary Society, Alexandria, - - - -	36 31	From ladies belonging to St. George's Church, N. Y. (Rev. Dr. Milnor's,) - - - -	5
A lady in Fauquier county, Virginia, - - - -	20	From the same, to constitute the Rev. Doct. Milnor a member for life, - - - -	35
Miss Searle, Georgetown, - - - -	1	From Rev. John L. Bryan, Petersville, Fred. Co. Md. - - - -	10
Collections 4th July, 1825, - - - -	7	Auxiliary Society, Augusta Co. Va. per J. Cowan, Esq. Treasurer, - - - -	100
Do. in Rev. Mr. Post's Church, Washington, - - - -	46	From collections in Maryland by Mr. E. Bacon, - - - -	37 50
Do. in Rev. Mr. Hawley's Church, Washington, - - - -	18 41	From collections in Presbyterian Church, Lynchburg, Va. 4th July, 1825, - - - -	25 45
Do. in Reverend Mr. Baker's Church, Washington, - - - -	20 10	From collections in the Church of the Oxford congregation, Warren Co. N. Jersey, - - - -	8
Do. in Reverend Dr. Laurie's Church, Washington, - - - -	23	From collections in the Episcopal Church, Romney, Va. per Rev. Mr. Nash, - - - -	10
Do. in Reverend Mr. Allen's Church, Washington, - - - -	14 55	From collections in Reformed Protestant Dutch Church, in Market street, N. Y. (Rev. Doct. McMurray, Pastor) - - - -	50
Do. in Reverend Dr. Balch's Church, Georgetown, D. C. - - - -	23 30	Collection in the Second Presbyterian Church, Wilmington, Delaware, 4th July, - - - -	15
Do. in Rev. Mr. Harrison's Church, Alexandria, D. C. - - - -	15 56		
Do. in Seventh Presbyterian Church, Philadelphia, - - - -	96 62		
Do. in Eighth Presbyterian Church, Philadelphia, - - - -	30		
From William H. Fitzhugh, Esq. of Fairfax county, Va. 4th July, 1825, - - - -	10		
			\$1070 80
	\$550 85		



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